

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Saturday, October 9, 1858.

Price One Penny.

A REAL REPRESENTATIVE OF THE MOST HIGH.

BY ELDER E. L. T. HARRISON.

Concerning Jesus Christ, who may be termed his Father's disciple, it is said that through him was the Father "*manifested*" to the world. In other language, the virtues, the disposition, and the character of the unseen Father were manifested in the life and conduct of the Son, who had studied him, practised him, and was then acting him out; so that all who wanted to see what kind of a person the Father was could behold him in the words and actions of the Son.

For this same purpose were we ordained before the foundation of the world, when many of us received the Priesthood by ordination, and by decree the promise that we should inherit it in the flesh. In this promise was conveyed the condition that we should walk not merely in the authority of the appointment, but in the virtues and qualities that are its necessary accompaniments.

The ages of our probation in the spirit world have rolled away: we are inhabitants of the flesh; and, according to promise, the Priesthood has descended upon us, through the hands of our brethren, who led us once before in heavenly councils above. The authority to be the Father's representatives has been given us, and the legality of our administrations has been acknowledged on high. But whether we are the Father's repre-

sentatives beyond holding his authority remains yet to be seen.

One thing is certain—Divine Authority alone is not sufficient to make us representatives of God. Some men possess that, but nothing else. There is scarcely an attribute of Almighty God about them. They walk in the authority of their appointment, but not in the virtue, the grace, or the righteousness of it. Strip such men of their authority, and there is nothing of God left to be counted. They may be successful managers, wise economists, and excellent *teachers* of the things of God, because the faith of their associates and the Saints draws the Spirit down upon them; and yet, otherwise, they have scarcely an enduring quality of righteousness in their possession.

Why, then, are they called to fill certain positions in the Priesthood? For a very good reason: God requires a certain kind of business done, and they are able to do it. They are taken on trial: but it is not thereby proved or affirmed, because they have certain gifts and powers, which it suits the Lord to use, that therefore they are really representing the Almighty, or advancing themselves towards celestial life. It may suit a gentleman to employ a man to preside over his workmen who are building him a house; but it is not

thereby shown that that man, as a necessary consequence, is getting sufficiently refined or educated to live and associate with that gentleman in the house, after it is finished.

Neither does faithfulness or energy in carrying out the *external* duties of our calling prove we are getting much nearer the Almighty, or progressing towards *celestial* perfection. Fidelity in carrying out any Church business that may be entrusted to us is an indispensable requisite; and a man would be damned who did not possess it; but, indispensable as it is, it is not a very wonderful acquirement. It is so little an affair, that, viewed in the light of celestial principles, a man would be scouted who did not possess such a very, *very* first principle of Gospel life, and many other good qualities into the bargain. Any sectarian—any member of a mere party in politics would consider himself a poor tool, if fidelity to his party and energy in the business belonging thereto formed his greatest acquirement. Anybody and everybody worth mentioning in any little system is supposed to be capable of that. Shall, then, the Priesthood, whose aim is endless life—whose ambition is the perfection of the Godhead and its glories,—shall they consider that they meet the demands of God upon them, simply because they are faithful to truth, obedient to orders, or willing to support by their means the religion of their choice? As God lives, we may do all this, and have it done apparently well, too, and then be no better than any sectarian who sincerely believes his faith and earnestly upholds it. The highest principles of righteousness, that give grace, beauty, and dignity to the character, and that live and burn in our exalted Father, may have to be begun in us after this is done; or, if begun, the foundation only may be laid. If we came into the Church aright, with a reformed character, of course we laid a foundation: but what is the use of that, except as a foundation? We are called to be exemplifiers of the very virtues of the eternal God. Jehovah's principles should shine in us, so that, seeing us, He may be seen. If we are content to be less than this, we are shame, instead of a royal and holy Priesthood. He who only represents God's authority, *bare* of his goodness and his truth, is but a poor apology for a Priest of the Most High God.

When a man is called to the Priesthood, he is then and there ordained to put down evil. He is not merely called to form part of a splendid organization. That organization is principally valuable because it is so well adapted to enable the Almighty and his servants to spread and keep alive the influences of the Holy Ghost, communicate their will to men, and carry out their purposes.

We are not called simply that God may have a number of men called Priests upon the earth. No. The holy Priesthood has been conferred on us for the express purpose that the Father and the Son may have representatives of their Spirit and their actions upon earth. We are ordained and appointed to act them out. The world are to comprehend God through us. As God was said to be "written in the face of Jesus Christ," so he is to be told out and made plain in our words and ways.

Godliness is not going to be loved, understood, or appreciated by the world, by the preaching of a cold theory of its nature. We have got to make them feel God by the force of his very nature diffused in us. "Holy Father," said Jesus, "the world hath not known thee;" but, says John, "the Son who hath dwelt in the bosom of the Father, he hath declared him." Such is our position in regard to God, if we really possess the Spirit as well as the authority of the Priesthood: we also are declarers of the Most High.

The heavenly authorities of the upper worlds, whose glorious characters shine white, and pure, and free, and innocent, and whose virtues have lifted them up to their high estate, have stooped to attach us to their ranks. They have delegated us to stand and speak for them, to impersonate them, and to establish their order of society among men. Shall we not, then, be true and pure? Since heaven is made by the working of heavenly laws—by the practice of principles that work peace and goodwill within the bosom, they have called us not merely to preach principles; but to let their principles live in us.

To carry out these views, Eternal Wisdom has devised a glorious Church organization to exist among men. Some men actually seem to think that to get working this grand system of powers and authorities on the earth is the principal

thing aimed at by God, and the principal thing worth rejoicing about. Hence they glorify themselves immensely over the wondrous power and increasing influence of the *organization*. They are very proud of it, and are anxious to roll it on. But they do not seem to care a straw about the internal principles of their religion, and scarcely appear to know that they exist. They do not appear to see that this glorious order of Priesthood, with the authority accompanying it, is but so much machinery created to bring forth, cherish, and establish on earth the virtues and characteristics of the upper worlds, and that the Priesthood is established solely, wholly, and entirely that it may work to that end.

And as, in the establishment of the latter-day dispensation, the great thing aimed at was not merely the erection of a gigantic, almighty organization, that should awe the world and rule it with an iron rod, so, as far as we are individually concerned, the great thing, the ruling desire with us should not be merely the getting distinction in that Priesthood, either by ordination or appointment, only so far as we make that a means towards the same great purpose that exists in the Almighty—namely, the celestialization of the world by the introduction of celestial practices in ourselves and others. We cannot think that our ordinations or appointments have necessarily advanced us one particle towards celestial life, only so far as we have made them do it, by taking advantage of the rich opportunities they have put within our hands to learn and get an insight into the real sources of celestial life. Ordinations do not celestialize; appointments do not elevate: they only authorize us to be channels of light to others and to ourselves, if we will. *Our present standing in the Priesthood, therefore, does not necessarily represent our progress in salvation*, although there will come a day when it will; for eternal authority will, finally, only be vested where the eternal attributes of God exist. But under the present state of things, if the whole world were ordained Apostles, that in itself would not make it a whit more heavenly; that alone would not bring it forward towards celestial life: it would only put the means within its reach. It takes intelligence, ruled by meekness, benevolence, justice, mercy, and uprightness in

spirit and in deed, to celestialize. They will refine; and refinement of this class is celestialization. The Priesthood, with its authority and order, is a glorious framework, destined to guard and nourish these principles, and to bring them to maturity and perfection.

The Almighty, then, has only given to us the naked Priesthood. The virtues, the graces—in a word, the power of it, we have to get ourselves. We have to clothe it and make it beautiful. A plentiful store, however, through the intelligence revealed, lies close to our hands to do it with. Let us arise and shine, and let old sterile priestcraft and those that live under its influence see our light. And let us live so in the purity of our religion—in the immaculate integrity of all its principles, till our very presence is as poison to the wicked, and misery to the corrupt in heart. No testimony against evil can be given with power by any man who is under the influence of that evil. A heart that is pure from selfishness or greed can roll out thunders against those particular sins; and so with all the rest. Appointments and ordinations cannot confer ability to testify properly against the popular sins of this generation. To be a real disciple and representative of Jesus Christ, bearing witness against the sins of the age, we must be clean every whit. Then from the depths of a pure soul will come a testimony that will burn where it goes, and condemn where it is rejected.

This, then, is true Priesthood—to be images of the living God, exhibiting in our characteristics his brightness and his strength; to be girt and endowed with the purity of his nature; to be unsullied in heart and mind; to stand by the strength of redeeming, saving qualities; to bless, and bless, and bless again, notwithstanding ingratitude in some,—building, sustaining, and protecting all the time; to fight all spirits of division and all principles of death; to help the weak, the down-trodden, and the helpless, till helping becomes our natural food,—working on all principles that yield nourishment, support, and strength,—till our very presence is as the sun, cheering and blessing all. So shall God increase within us, refreshing our own spirits, and watering all around. And the characteristics of the holy Priesthood will grow out from us like the branches of a fruitful tree that yield shelter, shield, and fruit.

Let a man do this, and he shall be a Priest indeed. His authority shall be like a two-edged sword. It shall be confirmed on him for all eternity; for God shall love him and shall bless him. His heart shall increase in richness, and his mind shall grow in strength. No good thing shall be withheld from him. He shall save and gain influence over the

hearts of men. He shall be as God among his own; and they shall feel the attributes that live within him, till their hearts are stolen from them and linked to him for ever. So shall he gain dominion, and increase in strength, and be really, truly, and eternally a representative of the Most High.

HISTORY OF JOSEPH SMITH.

(Continued from page 631.)

[March, 1843.]

Tuesday, 7th. I was in my office at nine a.m., and reviewed my decision in the case of Brink *versus* Dana, and conversing with Dr. Richards on the subject of medicine. After dinner, I executed several deeds for city lots, and settled with the purchasers, assisted by William Clayton.

Brother David Manhard, of Lee county, Iowa, brought me two loads of corn and one hog; for which may the Lord bless him!

East wind through the day. Commenced raining at three p.m.

Wednesday, 8th. In office at eight a.m., and signed some documents in relation to the Nauvoo Legion, and also settling with William Ford. Rode out with Mr. John B. Cowan in the evening.

In the evening, a meeting was held in the house of Elder H. C. Kimball, which was crowded. He preached from Jeremiah xviii. 2—5, on the figure of clay in the hands of the potter.

The ship *Yorkshire* left Liverpool, England, with eighty-three Saints on board, under the supervision of Elders Thomas Bullock and Richard Rushton.

A terrible earthquake occurred at Guadaloupe and other West India Islands. Thousands of persons buried under the ruins of the fallen houses.

Thursday, 9th. Mr. John B. Cowan took the decision of Judge Pope in the United States' District Court, on the 5th January last, and other papers relating thereto, also Mr. Butterfield's opinion, to lay before the Governor of Iowa, in order to induce him to recall a writ issued on the requisition of the Governor of Mis-

souri, for my arrest, in case I should visit my friends in Iowa.

I told brother Phelps that he should be a lawyer and understand law, and the time will come when I shall not need say to you, Thus and thus is the law; for you shall know it.

E. H. Mower wrote me from Clinton County, Indiana, that he had recently baptised thirty-two, and a great many were enquiring after truth.

William O. Clark gave me a load of corn, and Sanford Porter gave me a hog.

Rain and sleet the whole of the day.

Friday, 10th. Clear and cold day.

I opened Court at ten a.m. Messrs. Emmons and Skinner, counsel for plaintiff; and Messrs. Marr and Rigdon, counsel for defendant. Parties present, and many spectators; and I delivered the following

DECISION.

Mayor's Court, City of Nauvoo,
March 2nd and 3rd, 1843.

Charles R. Dana }
 versus } In Assumpsit.
William B. Brink. }

This is an action of assumpsit, commenced by summons, and brought by the plaintiff to recover damages, as he avers in his bill of particulars, sustained by the plaintiff by reason of the defendant's failing to perform his undertakings as physician in a usual and skilful manner, which he had undertaken, by his employment and his engagement in attending, as such physician, the wife of the plaintiff, in the city of Nauvoo, in the year 1842, to do. \$99.00.

Also, for damage sustained from the malfeasance and misfeasance of the defendant in the treatment of plaintiff's wife, while

employed as physician by the plaintiff to attend his said wife at Nauvoo in 1842, contrary to the defendant's undertaking as such physician; by reason of which bad acts and treatment of the defendant to plaintiff's said wife, in the premises, plaintiff's said wife is greatly injured in her health, and put to lasting pain and suffering; and the plaintiff has thereby lost the services, company, and comfort of his said wife since said bad treatment of defendant, and been put to pain, trouble, expense, and anxiety, not only from the present loss of his said wife's health, but also from well-grounded apprehensions of the fatal consequences of the injury done to his said wife by said defendant, in the premises, to his damage.

\$99,00

After the witnesses were sworn for the plaintiff, the defendant's counsel raised an objection to them, on account that one school of physicians is arrayed against the other. Plaintiff's counsel replied, that the physicians were only to give their evidence as an opinion of skill, &c.; for which he read Harrison's Digest, p. 1047. Defendant's counsel resumed; but the Court decided that it could not determine the incompetency of the witnesses till there was something before the Court to show the fact. Therefore the Court heard the witnesses.

Mrs. Miles: Was at plaintiff's house on Saturday, the 22nd of October, 1842, when Dr. Brink, the defendant, was called to administer to plaintiff's wife, in a case of fever or diarrhoea. This was about noon. Plaintiff's wife told witness she did not expect to be confined then, nor for ten days: she had been injured by a fright. Witness went home, and was recalled about eleven o'clock at night. Plaintiff's wife had some pains then; witness thought they were labour-pains. Defendant said he had given her medicine; that her child was pitched on one side; had given her smut roy (ergot); said the amnion fluids were discharged. Witness thought the doctor hurt Mrs. Dana in his operations. He used force and violence; she screeched, and begged him to desist. Mrs. Dana said she did not expect to be confined, and did not know when she should be, nor did she know that the amnion fluids had discharged. Witness saw the doctor introduce his hand per vagina. Patient manifested great pain, and urged him to quit; said he was hurrying her too fast. Witness proposed having somebody else. Has heard Mrs. Dana say that defendant's treatment to her was the cause of her sickness since that time.

Mrs. Duel: Was present when the plaintiff's wife was confined on the 24th of October, 1842. Was called on the 22nd, at eleven o'clock at night. Defendant called

upon witness to borrow a syringe; said that Mrs. Dana was sick, and that he thought her child had been dead two or three days. When witness came, Mrs. Dana was in considerable distress. Defendant thought she was ready for parturition, and would be delivered by three pains more. Defendant resorted to unusual means. Witness remonstrated against his course, to let nature have time, while Mrs. Dana screamed, "Do let me alone! You will kill me! Do let go!" But defendant was then plying his hand, and said he could not, for something would go back. Had given ergot and pepper; said the child was wrong, and must be turned before it could be born; that it was necessary to keep up irritation, in order to create pains and hasten delivery. Witness proposed to have some one else called. Defendant opposed it, but finally consented. Witness saw patient next day at eleven o'clock, and she seemed free from pain.

Mrs. Sessions: Attended Mrs. Dana, plaintiff's wife, as an accoucheur, last October. Defendant was there when witness arrived; shook her hand and held it fast some time; said he had sent for witness because he had a very bad case; the child was wrong and dead; that the membrane was broken, and the amnion fluids escaped, and the child turned. Had sent for witness because her hand was small, and she could turn it. Witness asked defendant what he had done. He replied, Nothing. What have you given her? He answered, Nothing but a little nervine and cayenne pepper. However, he admitted he had given one dose of ergot, of eleven grains. Defendant had ergot of witness the previous week. Witness proceeded to examine Mrs. Dana, plaintiff's wife, and, by touching the child's ear, discovered it was a natural presentation; and, by examination of the fontanella, found the child was alive by pulsation, and that, instead of the amnion fluids having escaped, they had not gathered. Witness also discovered three ruptures on the tinctæ os, and fresh blood upon the patient's under-garments, and the bed-clothes as though bloody fingers had been wiped thereon. The colour of the spots was different from hemorrhage at parturition. On the evening of the 24th of October, witness delivered Mrs. Dana of a living child, which, according to its small size, was rather a premature birth. When witness visited patient the day previous, there were no regular pains. Mrs. Dana told witness, since her confinement, that defendant's treatment to her had caused a weakness in her back; that she could not hold her urine, and had been troubled with the piles also; all of which she believed resulted from the injuries she received from defen-

dant; and witness believed it was so too. Has practised obstetrics thirty years, and has never seen a physician conduct towards a woman as defendant did to Mrs. Dana, according to appearance.

Mrs. Dana, plaintiff's wife, was objected to as a witness for her husband, by defendant's counsel, on the ground that the interest of the husband and wife are both one in law. (See Phillips on Evidence, 159.)

Court overruled the objection. "In cases of evident necessity, when the fact is presumed to be particularly in the wife's knowledge, there is an exception to the general rule. Thus, a wife may be a witness on the prosecution of her husband for an offence committed against her person." (1 Blackstone, 444 n. Bull's Nisi Prius, s. c. 287.) "There are several exceptions to the general rule upon this subject, where, from the nature of the injury, the information to be expected is peculiarly within the knowledge of the husband or wife; and where to exclude such evidence would occasion insecurity to that relation of society, which is the object of the rule to protect. (Phillips on Evidence, 169.) Other authorities might be shown; but the foregoing are sufficiently to the point to warrant the Court in saying that husband or wife can be a competent witness, where the injury has been committed upon the person of either, and where the testimony to be given is presumed to be beneficial for public security and of general importance to guard individuals against imposition.

Mrs. Dana: Testified that defendant, Dr. Brink, was called on the morning of the 22nd of October last to administer to witness in case of a fever, but did not arrive till noon. He then mixed some medicine, in which was pepper, which gave her great pain. Got a syringe and administered two injections himself to witness, in which she thinks there was pepper. They were very hot, and gave her great pain; seemed almost in a flame; actually gave her cramp. Defendant stayed all the afternoon. During the night, he insisted the patient's time had come, and that she should be delivered. He continued to give doses from time to time, which gave her great pain every time she took them. Patient told defendant it was not her time under four weeks; told him her labour-pains were not on her. Defendant told her the child was dead, and everything wrong. He interfered in such a way as to cause great pain; said an inflammation had taken place in her bowels, which had caused the death of the child, and used force which gave greater pain than she had ever endured before. Patient begged of defendant to desist and let her alone, saying,

there was nothing unnatural before taking his medicine, and that she believed the child was right. The blood mentioned by the former witness, Mrs. Sessions, was discharged from no other cause than the violence which the doctor used in his operations. After he left her alone, she was easier. Patient had no labour-pains till Monday, 24th; had had six children, and her reckoning had always been regular; never endured such suffering before; since then has been troubled with weakness, a difficulty of retaining her urine; was never troubled so before; has not been able to do anything since her confinement; has not been free from pain. Defendant used an unusual means in his operations; he placed his head on the patient's abdomen, and exerted his strength otherwise, which caused the most severe pain.

Drs. Bennett, Weld, Foster, and Higbee, from hearing the testimony of previous witnesses, say that defendant's treatment to Mrs. Dana was unusual and uncalled for; and had they operated in like manner, it would be unjustifiable; and that it was contrary to the general practice of physicians.

From a close and rigid cross-examination of all the witnesses, (save Mrs. Dana, who was not cross-examined,) nothing was elicited to vary the main points of the evidence.

That Dr. Brink, the defendant, was called to administer to Mrs. Dana, in a case of fever or diarrhoea, and not for parturition:

That his doses of ergot, or something else, to hasten delivery, were not expected, but was an imposition, as he was informed that her time had not come:

That he declared the child was dead without justifiable evidence, and practised violence upon supposition, to bring on a speedy delivery, thus endangering the health and constitution, if not the life of the patient:

That he practised a fraud upon a sick woman, declaring things wrong that were right:

That he pronounced the amnion fluids discharged before they were gathered:

That he gave hot injections *himself*, which (aside from the over heat, which caused great pain,) was beneath the dignity of a gentleman:

That he gave ergot and mixtures, which, in connection with the force and violence which he used, (leaving out the dangerous idea of using such poisonous portions, even "in extreme cases,") produced great pain:

That he introduced his hand, per vagina, without any necessity therefor, and by so doing made three ruptures in the tincæ os, thereby endangering life:

That all his efforts seemed to have been directed, both by medicine and force, to

bring on a premature birth, even at the risk of tampering with life:

And that the whole treatment has resulted in weakness, and other impediments to health and comfort.

The only witness examined on the part of the defence was

Dr. Bostwick: Said he had practised medicine twenty-four years, and had attended, as accoucheur, about 2,300 cases. If the testimony against the defendant was true, he had done an injury. Gave some explanations and illustrations of obstetrics, and defined the use and nature of ergot. Had found some cases without labour-pains, but said nothing that tended to invalidate the testimony of the witnesses, who attended Mrs. Dana, or to counteract the opinions of the physicians who had previously been examined.

The defendant filed an account (with leave of plaintiff's counsel,) for services rendered plaintiff's wife on the 22nd and 23rd of October, 1842, of \$10.00.

The Court refuses to allow this account as a set off, for this reason—that "the law implies an undertaking, on the part of apothecaries and surgeons, that they will use a reasonable degree of care and skill in the treatment of the patients. This is the duty of the medical practitioner; and he is responsible to his patient for a breach of it as for a tort, although the patient was not the party who retained or was to remunerate him. And for gross carelessness or unskillfulness an action lies, although no reward was to be given. And if the patient is rather injured than benefitted in his health, in consequence of any gross unskillfulness or carelessness on the part of the medical attendant, an action for fees *cannot be maintained*." (Chitty on Contract, p. 438. 8 East, 348.)

Charles Ivins: Called as witness for the defendant; was rejected, for the legal reason that this is an action of skill, not general character; that "the character of the parties to a civil suit affords, in general, such a weak and vague inference as to the truth of the points in issue between them, that it is not usual to admit evidence of this description." (Phillips on Evidence, 488.)

The defendant has failed to use his privilege and rebut the plaintiff's testimony by other credible witnesses, if he had any, or to impeach a single witness of the plaintiff's.

The foregoing summary of facts, relating to the case before the Court, is deemed sufficiently full, without bringing in every minutia, in the recital and cross-examination of witnesses, with their technicalities, objections, and exceptions, which, while they enlighten one point, too often darken another.

The law knows no person till he comes within its purview; and injuries affecting health are among the most important cases that call for redress,—such "as the neglect or unskillful management of physicians, surgeons, or apothecaries. For it has been solemnly resolved that *mala praxis* is a great misdemeanor and offence at common law." (2 Blackstone, 122.) The law implies a contract on the part of a medical man, as well as those of other professions, to "discharge their duty in a skilful and attentive manner; and the law will grant redress to the party injured by their neglect or ignorance, by an action on the case, as for a tortuous misconduct." (1 Sanders, 313 n. 2 Blackstone, 122 n. 7.)

Independent of usage or practice, poisonous potions should not be administered to females in any case whatever. The law for such offences declares "that to kill a child *in utero* is now no murder, but a great misprison; but if the child is born alive, and dieth by reason of the potion, or bruises it received *in utero*, it seems, by the better opinion, to be murder in such as administered or gave them." (3 Blackstone, 198, and note 3. Hawkins' Pleas of the Crown, 80.)

The highest authority upon injuries to women is the law of God. That says, "If men strive and hurt a woman with child, so that the fruit depart, and yet no mischief follow, he shall surely be punished according as the woman's husband will lay upon him, and he shall pay as the judges determine." (Exodus xxi. 22.)

The law acts by rules and facts, and, when clothed in its dignity, knows no distinction: Though modesty may suffer violence in darkness, yet, upon testimony, justice is bound to bring the offender to light, whether his footsteps are traced among the tombs of the illustrious dead, or his head is pointed out among the homes of the honourable living.

The Court decides that the plaintiff recover from the defendant the sum of his bill, ninety-nine dollars and costs.

After I had delivered my decision, I referred to the threat of the defendant's counsel to intimidate, &c. Counsel explained satisfactorily.

I directed Lucien Woodworth to fix a room to confine the city prisoners in.

I told Theodore Turley that I had no objection to his building a brewery.

PROVERB.

As finest steel doth show a brighter polish
The more you rub the same,
E'en so in love rebuke will ne'er demolish
A wise man's goodly name.

I issued an execution against Dr. Brink, and a search-warrant on oath of

William Law, to search the house of padlock, one shirt; also a bit-stock, Dial Sherwood, In the evening, the smoothing-plane, and other tools, some of Marshal brought two try squares, one which were claimed as stolen property.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 9, 1858.

REFORMATION OF MEETINGS.—Church government and administrative progress will continue to command our attention; and we believe that the Elders and Priesthood generally have begun to drink deep into the spirit and necessity of reformation among those called to be the servants of the Most High and overseers of the Church of Christ. But while improvement and growth of the administrative body of this Mission in power, spirit, knowledge, and efficiency deserve our chief attention, we must not be unmindful of the general wants and enlightenment of the Saints. Neither must we be unmindful of the public; for all the Priesthood and also the Saints have obligations pertaining to the world—especially towards the honest and righteously disposed.

Reformation and progress can and must be extended to our meetings. There is much connected with them that can be improved. Advancement might be made, and a better state of things introduced. To correct all the errors in regard to this matter, to give every view upon the subject, impart all due instruction, and bring about a proper state in the various meetings belonging to the Church, must be a work of time and a subject of many editorials. Progress and improvement are states of growth, and experience teaches that the road to perfection is a gradual one. Moreover, to place too many views and subjects before the mind in a heap prevents any one of them from being properly and fully taken and digested. Therefore, though we could touch upon the various classes of meetings in one editorial, we should neither reach our end, say one-tenth as much as we design, nor write to much effect; for each class will afford subject for much ground, and will be found interspersed in future with other matters. Our object in this is more particularly to call attention pointedly to the fact that there is a great reformation necessary in the various meetings. Let all, therefore, be interested in this matter, and endeavour to improve and prepare themselves to digest what shall follow.

If in this we succeed in impressing upon the minds of the Priesthood and Saints generally the fact that great improvement and progress can be made,—when they get the idea fixed in their minds that there are many errors connected with these meetings, and that it has become necessary that they should be cleared away, and reformation carried into these as well as other matters, they will be watchful. They will be on the look-out to discover what is wrong—where it can be remedied—how much advance can be made, knowledge acquired, and excellency gained. If our present remarks only produce this effect, much of the work marked out for the future in this direction will be accomplished; for, after all, people must do most for themselves in self-improvement; and more depends on the state of their mind to receive light and wholesome instruction than on their teachers, in their understanding and digesting the food supplied. It is they that must see—they that must advance—they that must comprehend. All that we can do for the Saints and officers is to give hints,

present some views, and flash out a few rays of light. The greater part of this desired reformation will depend on those who preside over and take part in those meetings. It is true that a great deal depends on errors being pointed out, correct views presented, and good instruction given; but much more depends on the willingness, power, and preparation of the Saints to see and appreciate them. To illustrate the greater effect and importance of self-sight to every individual than that of having views presented, let us take a blind man for example. Nature presents many objects and much instruction to him as well as to those with the gift of sight, and the daylight discloses many errors and imperfections; but he is destitute of the seeing power, and they remain hid from his physical sight. Again, how much valuable instruction and many glorious principles are given at our meetings, which cannot be seen by the blind unbeliever, nor be understood by the blind members of the Church?

The most important point, then, is to succeed in opening the eyes of the Elders and Saints to see this necessity and matter in question. If they receive the impression which we wish to give—namely, that there are errors to clear away and much improvement in meetings needed,—if they will but look about to find the one, and enter into the spirit of the other, they will discover much that we wish them to see, do of their own accord much that we would have them do, and be prepared for all that shall appear connected with the subject of “Reformation of Meetings.” Unless this be the case, our efforts will be to a great extent lost on them.

ONWARD.—The presiding officers of the Mission can doubtless recall the feelings of responsibility that rested upon them when God in his providence, under peculiar circumstances, committed to their charge the care of the Church in these lands. Doubtless there came with this responsibility a sense of their own weakness, but accompanying it also an earnest desire to discharge their duties faithfully and render the administration effective—at once equal to the advancing condition of the work and sufficient for the increased wants of the Mission. Such were our feelings, and we have endeavoured to embody them in our operations. There has been good evidence given that the whole Mission was similarly affected; and nobly have the Priesthood and members entered into practical religion and progressive administration. We are exceedingly gratified with the results, both as regards the works of the Saints and the growing efficiency and disinterested spirit of the Priesthood. They have truly illustrated the maxim of the Apostle James, by embodying their faith and love towards the cause of God. Leaving the first principles, views, and methods of its infancy and youth, the Mission has stepped into its course of manhood, and vigorously started towards the perfection of maturity.

The work in England is now of age! It has passed its twenty-first yearly round, and entered that period where manhood begins. The Church in England has, as it were, received *another* birth—the birth of manhood. It has performed its first course of life, and commenced its great second course—that of maturity. We may reasonably expect it now to put forth those grand developments, enter into those stupendous undertakings, and manifest that wisdom and government which is properly characteristic of manhood. The period allotted to man for preparatory growth and schooling is past, and that one commenced where man begins to practise upon his preparatory training, enters the domestic, social, and governmental spheres, and acts the various important characters of life.

The works and courses of God are from the beginning to the end, and everywhere moving upon common principles. Throughout his economy, both spiritual and physical, a beautiful likeness obtains. Everything is linked with a spirit of kindred.

All nature, history, heaven, and earth are grandly harmonious. Man in his various stages of being will afford a striking analogy to the various stages which this Mission and the whole Church will perform. The fact that the work in England has reached its age of maturity will perhaps throw for our readers a gleam of light upon another remarkable fact—namely, that the Mission has suddenly seemed to have leaped into a new state of being. It will also afford them a key to the future.

During the first few months of the maturity of the work in England, undoubtedly rapid strides have been made by the Priesthood; and at the present time the Mission might truly be said to be full of the life, vigour, enthusiasm, and hopefulness which characterizes the spring of manhood. But the past will only answer for the past. We cannot rest upon it, but must move onward. There is no going back nor standing still. Indeed, if the Mission answers to the law of progress and nature, it will no longer be confined to the sphere in which it has moved, and to a great extent will act in a different character; for it will take broader views, think deeper thoughts, and perform the greater works of manhood. It will illustrate the law which Paul referred to when he wrote, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." It is true the Church will never change its identity. It will ever be the same in spirit and in principle; but it has passed into maturity, and will ripen in experience.

Let the Priesthood and members of this Mission grow with the work, and keep pace with its development. Everywhere let progress and improvement mark their footsteps. Let them be equal to the spirit and wants of the times, and their faith, works, and administration answer to the young manhood of the Church in these lands. Let their watchword ever be—*Onward!*

NEBUCHADNEZZAR'S DREAM.

(Concluded from page 638.)

Again: The kingdom which the God of heaven was to set up in the latter days is to grow and increase till its dominion extends to the utmost boundaries of the earth; and it is also destined to "stand for ever." Its complete universality is indicated by the statement that "the stone that smote the image became a great mountain and filled the whole earth." In other words, "The kingdoms of this world are" to "become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." Then, indeed, "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea." (Hab. ii. 14.) On looking, however, at the professing Christian Church, which assumes the character of being the kingdom of God, we shall find that, in regard to unity and tendency to universality, its real character does not correspond with that assumed.

It is made up of a number of contradictory, discordant "denominations;" and the work of factious division is continually on the increase, no two rival parties agreeing in matters of faith and practice. Can, then, these various sectarian churches of so-called Christendom be truly regarded as constituting, in the aggregate, that glorious and triumphant kingdom which "the God of heaven" was to "set up" on the earth in the latter days? No!—a thousand times, No! The kingdom of God is a kingdom of order and unity, not of discord and schism. The little stone from the mountain was to grow and become itself a mountain, which would increase and expand till it ultimately filled the whole earth. But it could not grow by dividing itself; it could not increase by schism; it could not gain power by disunion; it could not break the image in pieces and stand for

ever by splitting into pieces itself and falling into ruin and decay. The "little one" was to "become a thousand," and the "small one a strong nation" (Is. lx. 22); but that could only be effected by union, and not separation and opposition. The kingdom of God must be a kingdom of true men who are *one* in all things: hence it can "never be destroyed" nor "left to other people."

Again: The kingdom of the last days is to be given to "*the Saints of the Most High*," who shall "possess" it "for ever, even for ever and ever," according to the testimony of Daniel (chap. vii. 18). The Latter-day Saints have not arrogated this name to themselves. It was given to them by revelation from the Lord himself. They are "*Saints of the Most High*," because, as a people, they are faithful and obedient to the commandments and revelations of the Most High! and he recognizes them as his people, by accepting their service and bestowing upon them many blessings, both of a temporal and spiritual nature, with the various promised gifts of the Spirit as their inheritance. The sects of the day neither are nor profess to be *Saints*. They ignore the title, and call themselves after the names of their own schismatical founders and leaders; they renounce the principles and ordinances of the Gospel, as anciently believed and obeyed by the Saints, and adopt the creeds and traditions of men in their stead; they set aside and disavow the inspirations, revelations, and gifts of the Spirit enjoyed by the ancient Saints, and declare such things to be unnecessary and altogether done away; they reject and repudiate the organization and authority of the holy Priesthood, which formerly led and guided the Churches of the Saints: in short, there is no feature which identified the Saints of old, as a people, that can be found characterizing the religious communities and denominations of people who compose what is called modern Christendom. Yet they have the unblushing assurance, amidst all their conflicting differences of faith and practice in every department of religion and life, to regard themselves as constituting the universal kingdom of God alluded to by Daniel. In the absence, however, of any evidence that God recognizes them as his people, and in the absence of all the marks of legitimate Saints, such an

assumption is altogether vain and futile. The latter-day kingdom was to be given to the not merely nominal, but practical and Divinely-acknowledged Latter-day "*Saints of the Most High*."

It appears, then, we think, sufficiently clear that the latter-day kingdom alluded to by the Prophet Daniel was not established at the commencement of what is called the Christian era; and certainly the present jarring sects of Christendom cannot with any degree of truthfulness and consistency be said to constitute that divine kingdom.

The only question now to be decided, therefore, is—*When* is that long-predicted kingdom to be established?

Our answer is—*It is now being set up*, by the God of heaven, upon the earth. The little stone, which is the foundation or nucleus of that kingdom, is *now* being detached from the mountain; and though it may be now a "stone of stumbling and offence" to the nations and haughty ones of the earth, it is destined ere long to "overturn, overturn, overturn" all the machinations and wicked devices of its enemies; and its progress from its mountain fastness will be felt, even by its bitterest foes, as an omen of their speedy downfall. It will continue to rise from henceforth in majesty and power, and will "never be destroyed" nor "left to other people." It will "break in pieces and consume" all the kingdoms of the world that will not submit to the dominion of "the God of heaven," and itself will "stand for ever."

In the year 1830, the Church of Jesus Christ of Latter-day Saints was organized, consisting only of six members; and from that time till now it has gone on steadily progressing in numbers, influence, and power,—its present numerical strength amounting to hundreds of thousands. In 1851, the people forming the Church in the valleys of Utah were organized into a Territory of the United States, according to the laws of the land, and were acknowledged as such by the State authorities assembled in Congress. In 1856, a State Constitution was framed and delegates appointed to memorialize Congress for the admission of the Territory into the Union as a sovereign State, which has not yet been granted. These movements indicate the growing and progressive condition of the community of Saints who compose the Latter-day Church; and these recognized steps of progress according to

human laws and legal authority serve as introductory helps to attain a mountainous position, from whence the stone can roll with greater impetus to effect the purposes of God, its Almighty Founder. There is a wide difference between a church and a kingdom. The Latter-day Saints have hitherto been organized only as a church: they have not yet been organized into a kingdom; and although Congress might declaratively admit the Territory of Utah into the Federal Union as an independent State, they cannot be expected to convert that Territory or State into an independent *kingdom*. Human legislation will not effect that change, but it will be effected by Divine power. It was the God of heaven that founded and established his Latter-day Church, and it will be the God of heaven who will set up and establish his own kingdom. He may use men as his instruments. Even the enemies of his people may grant privileges and unwittingly adopt plans, from various political motives, which will ultimately assist in carry-

ing out the hidden purposes of God in regard to his people, and thus form a fulcrum to sustain the lever by which the stone can not only be detached from the mountain, but also be impelled with a mighty force against the gigantic image which has to be broken to pieces and consumed. As the Church of Latter-day Saints was instituted by God after a pattern entirely different to and distinct from that of surrounding churches of human origin, so will the kingdom of the Saints be organized by the God of heaven upon a plan or system of government altogether diverse to the kingdoms of the world, and in all respects far superior to them. They are human, and therefore frail and perishable in their nature; but it will be essentially Divine or Theocratic, and therefore all-potent and eternal in its nature and character. They, containing within themselves the seeds of their own dissolution and decay, are necessarily and meritedly doomed to destruction; but it, being essentially Divine, will as certainly "stand for ever."

ADDITIONAL HISTORIC ITEMS.—The streets of Babylon were 150 feet in width. The moat which surrounded the walls was kept constantly filled with water from the Euphrates, for protection against invasion. The siege of Babylon lasted about two years. The river running through the city was nearly a quarter of a mile wide; and during the siege, ships sailing along the middle of its stream brought supplies into the interior,—the invading army, though mortified at the sight, being unable to hinder it. The city had a twenty years' supply of provisions, and had sufficient pasture and arable land within its walls to sustain its inhabitants for a considerably longer period. The artificial lake, formed in the days of Nebuchadnezzar to receive the waters of the Euphrates during the construction of the tunnel, was square in form, being fifty miles wide each way, or 200 miles in circumference. The coins of ancient Persia were stamped with the figure of a ram; and the king of Persia, according to Ammianus Marcellinus, wore a crown of gold in the form of a ram's head, studded with precious stones. Even to the present day may be seen, on the remaining pillars of ruined Persepolis, sculptures of rams' heads with unequal horns. On ancient Macedonian monuments may be seen figures of a one-horned goat; and on an antique gem in the Florentine collection is found the head of a ram with that of a goat engraved together, significative of the conquest of Persia by Macedonia.

BLIND LEADERS OF THE BLIND.

"They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

These words were used by our Lord Jesus Christ in reference to the Jewish leaders and people. The scribes and Pharisees were the guides of the people, and exercised considerable authority and influence over them, both in public and in private. On one occasion, some of these characters came to Jesus to expostulate with him upon the conduct of his disciples, asking him, "Why do thy disciples transgress the tradition of the elders; for they wash not their hands when they eat bread?" This was a matter of great moment in their estimation. But the Lord thought otherwise; and he

nullified its imaginary importance by asking them a question—"Why do ye also transgress the commandment of God by your tradition?" This was a retort which they least expected; for he was fighting them with their own weapons. They fell into the pit which they were digging for others. The tradition which they reprehended the Lord's disciples for transgressing was itself a transgression against the commandment of God. The Lord proceeded to cite instances (which need not be here noticed,) in which his over-pious declaimers were making the commandments of God of none effect by

their traditions. They were also very precise and particular about what entered into the mouth, but were comparatively heedless as to what proceeded out of the mouth, from the heart. "Ye hypocrites!" exclaimed he; "well did Esaias prophesy of you, saying, 'This people draweth nigh unto me with their mouth and honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.'"

After hearing this, it appears, the Pharisees went away offended. But the Lord said to his disciples, in reference to them, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

The application of these words needs not be confined to the scribes and Pharisees of olden time. Like many other sayings of him who "spake as never man spake," they will apply with equal force to modern scribes and Pharisees—professedly pious leaders of the people, who pay a great amount of attention to modern traditions, but neglect the weightier matters of the Divine law. In vain do they worship God; for they teach for doctrines the commandments of men, and thus make void the laws of heaven by their traditions. They may, with scrupulous care, wash their hands when they eat bread; but notwithstanding that, they transgress the commandments of God, and are but blind leaders of the blind, making straightway for the ditch.

Alas, how little are the laws of God heeded by men, even in the so-called religious world! On the contrary, how many human traditions are set up against the Divine commandments; and how devoutly and devotedly are those traditions heeded! And yet the sacerdotal scribes, reverend pharisees, and priestly manufacturers of creeds and traditions of modern date will presumptuously proclaim them-

selves servants of God, ministers of the word of God, and Divinely-authorised leaders of the people!

If needed, we might here draw up a fearfully long catalogue of human traditions, and range them severally in juxtaposition with the Divine commandments and doctrines of which they are either the negation or perversion (for every error is a truth negated or perverted): but this is unnecessary. The reflecting mind of the true Saint will readily supply itself with all that may be needed for illustration of the fact.

The everlasting Gospel, when rightly understood and honestly obeyed, is "the power of God unto salvation;" but, when misinterpreted or perverted, and its principles mixed up with human traditions, its design becomes frustrated, its power is lost, and condemnation is the result. To be effectual in its operations, it must be preached in its original purity and power, and by men holding legitimate authority.

If those who assume authority and influence over others are themselves blind, and are leading their followers astray upon subjects of such vital importance as the salvation of the soul and the eternal wellbeing of man; and if those who are thus misled will blindly yield to their erratic guides, and, instead of opening their eyes and seeking to have a clear perception of truths pertaining to eternal life and a knowledge for themselves in things Divine, will foolishly close their eyes against the direct ray-light of truth, and passively submit to be hoodwinked by human creeds and sectarian traditions, and will thus set at naught and reduce to none effect the express commands of God, it certainly *must* follow that both leaders and led, both teachers and taught, both priestcrafty guides and priestridden followers will together stumble and fall, and be ultimately engulfed in the same yawning ditch.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, September 14, 1858.

President A. Calkin.

Dear Brother,—Lately returned from my trip through Sweden, it is a pleasure for me to communicate to you such items

of my journey as I think will interest you. On my way to Stockholm, I first visited Gottenburg on the 26th ult., where I had an interview with the Conference President, M. Nilsson, and learned from him that the Elders and Saints had to move very cautiously; and, in order not to ex-

cite the police too much, they had to gather in smaller assemblies, inviting their acquaintances, who they know are friendly disposed. The Saints are nevertheless faithful, and glad when they have an opportunity of meeting together, to which I can bear witness. In the evening meeting which I attended, I felt first-rate. It is most difficult for the Travelling Elders, as they cannot move from place to place without passports; and the authorities, acquainted with their persons and their business, often refuse to give them passports, except they have a certain place of destination, where they will stop and labour for their support; for if they are found without passports or without employment, they are taken up as loafers and idlers, treated accordingly, and transported to their respective homes. The Elders, consequently, cannot always take care of their several fields of labour as they ought to do, and are often hindered in their ministry and in the establishment and execution of the order and regulations of the Church.

Having strengthened and encouraged the Elders and Saints, I set out from Gottenburg by steamer for Stockholm, via Gotha Canal, passing the falls of Trollhatten, the lakes of Verner, Vettern, Malarn; and, after three days and nights' passage, I arrived in Stockholm, where I was kindly received by the President of the Conference, L. Nilsson, and some Elders, held a useful Council meeting with the brethren, and was introduced to and visited some of the Saints; and as we could not have any public meeting, a private meeting was arranged in the house of a friend, who was kind enough to offer us one of his apartments for the purpose. Accordingly, about thirty Saints gathered in the evening of the 1st instant. We prayed, spoke, and had a good time. Elder L. Nilsson, threatened with banishment, was released, and Elder Gustavus Olson was appointed in his place as President of the Conference; and I hope the work will progress. While in Stockholm, I learned that the Baptists are gaining ground; and as there are among them many wealthy people, they command greater influence than other Dissenters, and are probably making friends with the "unrighteous Mammon," as the police are not so hard upon them as they are upon us. In fact, several parties of Dissenters are

raising their heads in Sweden, and the clergy of the State Church are almost puzzled to know what to do, as the regulations of the illiberal laws and police authorities, however strong they are brought to bear upon the several cases and parties, seem to be inefficient; and by-and-by they will have to give up the struggle, and let the Dissenters alone; and then, I hope, we also will have a share of freedom.

Elder Engberg, whom I have before mentioned to you, met me in Stockholm; and as I found him to be a good, humble, and well-educated man, I have determined to bring him up for the Mission in Sweden; and, in order to make him as useful as possible, I intend to let him labour in the Office a time, that he may be acquainted with the business of the Church.

Having instructed the Elders to act in wisdom for the promotion of the cause, I left Stockholm on the 3rd instant, with a steamer for Norrköping, arrived there in the evening, had the satisfaction to attend a little Branch meeting, and felt a good spirit among the Saints. The President of this Conference, O. Nilsson, had just returned from a trip through the middle counties of Sweden, and he made me acquainted with the condition of the scattered Saints, who have been rather behind in their practical duties, as they, on account of unfavourable circumstances, had not been visited sufficiently and instructed. We will try to pick up one or two good Elders for that Conference; but it is rather a difficult matter under present circumstances to find able and efficient men. As my time did not allow me to visit more places in that region, I returned home, arriving here on the 10th instant, thankful to the Lord that I am enjoying good health, though we encountered some rough weather, which made the voyage rather unpleasant. I am glad to have seen and heard the condition of the work in those three Conferences, and I trust in the Lord for success. May he grant me and my fellow-labourers strength according to our task; and he shall have the honour and glory for ever and ever.

With the sincerest regard for your welfare, I invoke the blessings of the Almighty God of Israel upon you and your Counsellors, and the brethren in the Office, and beg to be kindly remembered to them all. I am your humble brother and servant in the Lord,

C. WIDEBORG.

SWISS AND ITALIAN MISSION.

10 S. Rue du Cendrier,
Geneva, Switzerland,
September 13, 1858.

President A. Calkin.

Dear Brother,—Since the letter you published from me, this Mission has been steadily progressing, although constantly exposed to the persecution of people who call themselves "Christians."

In one place where I went with Brother G. Bammeli, we had been promised to be murdered; but, as many of the folks were drunk that night, they fought among themselves; and, after wounding several, they left one young man slain by the roadside, and we were permitted to remain and baptise about twenty persons. But it seemed as if evil spirits

were in the air as thick as bees in swarming time.

In Zurich, the meetings have been broken up by the magistrates, as they have discovered that it is no harm to take illegal measures against an unpopular religion. I suppose they have learned that doctrine from Pilate, or Nero, or the Devil.

I left that place a little time back, and am now getting ready to start for Italy in a day or two.

In another canton, two of the brethren were kept some days under arrest, but were then graciously allowed to depart on paying the expenses!

With love to yourself, Counsellors, brethren in the Office, &c., I remain, yours affectionately,

JABEZ WOODARD.

PASSING EVENTS.

GENERAL.—A letter from Rome gives an account of more serious collisions between the Roman and French soldiery in the Eternal City. The conspiracy hatched in Persia against the Prime Minister has miscarried, and the principal parties have been beheaded. Letters from Naples say that numerous arrests were made on the eve of the festival of the *Pie di grotta*. One account is that more than 1,000 persons were taken up, including men of all professions and trades, merchants, lawyers, medical men, and even priests. We have intelligence of new political changes at San Domingo. A letter from Port au Platte, of September 2, says that when the new constitution was formed, the people chose Valverde for President, at which Santana took umbrage, as he expected his own election. Another revolution was therefore set on foot, the removal of the capital to Santiago being made the pretext. The people of San Domingo city published a *pronunciamento*, Santana being at their head. They repudiated the new constitution, declared that of 1854 as alone in force, and proclaimed San Domingo the capital of the republic. The English steamer from Vera Cruz reached Havana on the 8th instant, bringing a very large number of political exiles from that unhappy country.

AMERICAN.—The town of Ambalema, in New Granada, was visited with a destructive fire on the 4th ult., 200 houses having been burned. A Post Office agent arrived at St. Louis from Arizona reports a state of lawlessness prevailing among the inhabitants of that remote region; the pistol and bowie knife being the only recognized arbitrators of all disputes. The inhabitants of the Isthmus feared an outbreak, the result of the election agitation; and a new army decree of the Government ordered a large military force to be stationed at Panama. Later accounts from Mexico state that Tampico had surrendered to the Liberal forces, who were assisted by 400 frontiersmen and the revolutionary party in the city: Vidaurri, at the head of 10,000 men, and abundantly supplied with the sinews of war, was on his march to the capital: several engagements between the opposing forces had taken place, in one of which Miramon was defeated. The Indian difficulties in Oregon caused much alarm. A force of 900 United States troops, under the command of Col. George Wright, Ninth Infantry, was *en route* for the seat of war, determined to severely chastise the savages for their attack upon Col. Steptoe's command. The Indians were preparing for the conflict, and a bloody war or a speedy submission of the red-skins was anticipated.

A LATIN-ENGLISH PUN.—Such was the fondness of Lord Erskine for punning, that he labelled the top of a tea-chest with the Latin verb "*Doces*" (Thou teacheest).